

THE BAPTIST RECORD.

OLD SERIES VOL. XXXVI.

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Marks of a Great Sermon.

(An address delivered before the Pastors' Conference at Gulfport and published by request of that body.)

By L. E. Barton.

A great sermon is the expression, or giving out, of the truth of God's Word through the experience of a great life in Christ. Sermons, after all, must be more biological than theological. Let it be understood that where there is no great living there can be no great preaching. This does not mean that Christian experience even, as good a thing as it is, is the source of authority in preaching. The Word of God, the Bible, is not "a sufficient rule of faith and practice" but the ONLY rule of faith and practice. This leads to the first affirmation of this address, namely that the

EXPOSITION OF HOLY SCRIPTURE

is the primal requirement in preaching. No taxing of the imagination or poetic license could possibly allow a sermon to be called great that does not give the hearers a better understanding of the Word of the Lord. I will give two famous passages from the Old Testament and two from the New to show the importance of the Scriptures. In Isaiah 55:11 it is said: "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." This is the faithful preacher's consolation in the hour of despondency and should be the dismay of all who lean upon their own understanding. Hamlet's advice to the players is good for preachers: "Speak the speech, I pray you, as I pronounced it to you, trippingly on the tongue. But if you mouth it as many of your players do I had as lief the town crier spoke my lines." But a greater-than-Shakespeare long beforehand said: "Preach the preaching that I bid thee," and when Jonah came from the watery caverns of terrible experiences he took up the message of the Lord. "Yet forty days and Nineveh shall be destroyed," and a whole city, from a king on his throne to the peasants in the street, were prostrated before the power of the truth. God never commanded men to invent a gospel, but to preach His. The Egyptians invented one and they bowed down before snakes and bulls and crocodiles. The Greeks and Romans invented religions and bowed down to many gods that could not save. The Aztecs invented a gospel and they tore out the heart of the captive taken in war and threw it before the heathen altar whereon smoked the bodies of men offered as human sacrifices. France invented a gospel and worshipped the goddess of reason, but the blood of the revolution and the horrors of the

Bastille were the awful price she paid to her folly. Some clever gentlemen over in Germany and up in Chicago have invented one and bowed before the pride of human intellect. But their invention is no better than the bloody rites of the Aztecs, or the common callow calf—"bull calf"—as Gordon calls it—of Aaron.

Any man who doesn't preach the vicarious sufferings of our Lord is no ministerial brother of mine. I may respect him as a scholar—and I may not—for much of this arrant infidelity is but the tawdry tinsel of scholarship—esteem him as a gentleman and admire him as an orator, but he is no ministerial brother with the same heaven-sent commission and apostolic credentials that I possess as an ambassador of God to sinful men. "I charge thee in the sight of God and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom, preach the word" is a fearful command, and men who do not keep it will find their knees smiting together and the joints of their loins being loosened when they stand before Him in that day for which all other days are made. "O thou, my soul, keep thou with all diligence thy covenant with thy Lord to declare the whole counsel of God!"

Another passage of mighty moment in the Old Testament is the vision of dry bones in the 37th chapter of Ezekiel. When this vision swept the prophet's soul like a nightmare of desolation the Lord said: "Son of man, can these bones live?" Ezekiel said: "Lord, thou knowest." The prophet meant I think, "Thou alone knowest whether such a stupendous miracle can come to pass. If it can nobody but God can accomplish it." Then the command came "Prophecy upon these bones" and the Lord will "bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live." Then said He unto me, prophecy unto the wind—"Come from the four winds, O, breath, and breathe upon these slain, that they may live." This miracle of resurrection of Israel was all brought to pass through the agency of preaching the word.

In the New Testament we are told by the author of Hebrews that the "Word of God is quick (living) and powerful and sharper than any two-edged sword; piercing to the dividing asunder of soul and spirit and of joints and marrow and is a discerner of the thoughts and intents of the heart." The Word of God is a living thing. The Bible is not a corpse for preachers to conjure with. It is the word of Life for this century, just as for the first. This Book is a perennial power which the Spirit has ever used and will continue to use to quicken dead souls into fellowship with Christ.

The other famous passage from the New

Testament is Second Timothy, 3:16-17: "All Scripture is given by inspiration of God and is profitable for doctrine for reproof, for correction for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work." The Greek word here means "God breathed." God has put His very breath, life and truth into the Bible, and we are not dealing with finite and perishable quantity when we speak this message to immortal souls. This is everything to the life and destiny of men. No preaching, therefore, is worth the name that does not expound the truth of the Holy Scriptures.

Another prime requisite of a great sermon is

PURPOSE.

This will result in three things, viz.: plan, the seeking note, and moral earnestness. Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine that he drank. A sermon that does not drive hard at the main thing will be lost in the labyrinths of its own wanderings and dissipated through the empty sound of its own words. For years before the Franco-Prussian War, Count Von Moltke, chief commander of the German forces, had wrought out the most careful plan of the foreseen struggle, and every detail and each campaign was provided for ere it came to pass. France was defeated before a gun was fired. I have heard that Von Moltke was waked up at night and apprised of the declaration of war, and he quietly said: "Look in my desk in a certain pigeon-hole and bring me those papers"—and upon those papers was a military map of France's doom. It was my privilege to go over the battlefield at Fredericksburg with a man who lived in the town at the time and saw the engagement. On the federal side of the field was a gorge or tremendous gulley which the water had cut out. The Confederates were on the brow of the hill west of the town and by the little creek bottom, or valley, commanding the position of the federal army perfectly.

Some officer said to General Lee, "Tomorrow afternoon when the enemy begins to weary, they will surely swing to that ravine for protection. Would it not be well to plant a battery commanding that position?" The suggestion was carried out, and the prophecy came true. Then that battery was opened and poured a fusillade of shot and shell into the trench until it became a blazing hell of death to the enemy and literally hundreds died under the terrible fire that constantly gutted the gulley. Is it not worth while to have a plan in a crisis like that? When the preacher has foreseen the ruse of the enemy and carefully trained the

gospel gun on every position when a soul is in the balance and two worlds fight for its destiny a plan that has been carefully laid in prayer and Bible study will be heaven's battery for the destruction of the foe and the saving of the lost.

But greater than almost everything else in a sermon is the speaking note, the passion for souls that burns in the breast of every true minister of Christ. Exposition of Scripture will not suffice unless the voice of the Good Shepherd can be heard in the preachers' message calling poor sinners to repentance and challenging God's people to nobler lives of consecration.

A ministry that does not seek the lost is not after the apostolic order. A preacher who has no agony and tears over lost souls may have been ordained but he has not been foreordained. What are churches and preachers for but to put Christ's last orders into execution? Oh, gentlemen of the cloth isn't it time that we cease to be clergymen and become real prophets of God and ministers of the new covenant of God's grace. The apostolic church soon became ubiquitous because the disciples went everywhere preaching the Word. If we would save our churches from covetousness, redeem our deacons from the curse of money loving and stem the tide of materialism, that threatens the very dykes of our Christian civilization, we must make the church hear the Macedonian cry of lost men. A sermon that does not inflame somebody's love for Christ and hold out hope to trembling sinners as well as remake the unrepentant belongs among the little things that perish and not with the invisible and eternal things.

If there is noble purpose in the sermon it will incite the preacher to great moral earnestness. We must not only speak the truth, but we must "speak the truth in love" and wherever there is love there is great earnestness. John Alden was manly enough to plead the cause of a rival with his own lady love rather than wrong a personal friendship but John Alden's heart was so much in his pleading and his knightly love so glistened in his eye, gleamed in his manner, and warbled forth its sweetness in the winning tones of his voice that golden-hearted Priscilla Mullens in girlish frankness exclaimed: "Why don't you speak for yourself, John?" Oh if we truly love, we shall be tremendously earnest in our wooing of souls to Christ.

After the Portsmouth Association had closed, Dr. Wm. E. Hatcher was riding in my buggy, going to my home to spend some days and we were talking of ministerial work. I ventured the criticism that probably our ministers do not seem enough in earnest and asked for his endorsement. He said: "Well, it's that way with me when I am trying to reach the people. I know they do not come until I become awfully in earnest and carry them as an unbearable burden on my soul." That sentiment probably explains the great success he has had in winning men to Christ. Those familiar with "The Soul Winner" will remember that Alden said something like this (tho'

I don't give his words exactly): "I have known what it is to use up all my ammunition and fail, and then I have rammed myself into the gospel gun, with all my knowledge of sin and the power of Christ to save, and have fired that at the audience and carried the day for my Lord." No wonder he won his thousands. Soul winning was the "finest of the fine arts" with him, but it was a serious business that stirred his whole soul and made him travail in pain till Christ was formed in his hearers.

A young Scotchman was to preach his first sermon and his godly mother was by some providence kept away from the service. Prof. Emslie wrote to her the following lines concerning her boy's first sermon: "He held the lamp of truth that day So low that none could miss the way, And yet so high to bring in sight That picture fair, the world's great light— That gazing up—the lamp between The hand that held it scarce was seen."

"He held the pitcher stooping low To lips of little ones below Then raised it to the weary saint And bade him drink when sick and faint. They drank—the pitcher thus between The hand that held it scarce was seen."

"He blew the trumpet soft and clear, That trembling sinners need not fear, And then with louder note and bold, To rage the walls of Satan's hold. The trumpet coming thus between The hand that held it scarce was seen."

"But when the Captain says 'well done' Thou good and faithful servant, come Lay down the pitcher and the lamp. Lay down the trumpet, leave the camp, The weary hands will then be seen, Clapsed in those pierced ones—naught between."

L. E. Barton.

West Point, Miss.

Campaign in Houston.

The Home Board force of evangelists open a campaign Sunday, March 3rd, with eleven churches in Houston, Texas.

The churches of that rapidly growing and now, stricken city are all weak, except the First church. The forces of evil are mighty. This, therefore, is truly missionary territory.

Will you not kindly call upon all of your readers, who know the way to the throne, to remember us in their prayers, that God may awaken His people of Houston and convict and bring into the kingdom the great multitudes of the lost.

Yours for the kingdom,
Weston Bruner,
General Evangelist.

Columbia, Miss.

We have raised \$12,062.50. We are to have a new church with at least twenty-seven Sunday School rooms, and with every modern convenience, not costing us less than \$15,000. Have never seen such real giving in my life! We are happy.

May the Lord bless The Baptist Record.
Yours in His name,
W. E. Farr.

"The Call to the Ministry."

By J. R. Nutt.

I want to call attention to an article on "The Call to the Ministry," in the Sunday School Teacher for March by Rev. S. E. Tull, Paducah, Ky. The article is a clear note on this all important subject. God calls men into the ministry. Paul believed this with all his heart. It is taught in all his writings. He said: "I thank Christ Jesus, my Lord, that he hath enabled me and counted me faithful, putting me into the ministry." Paul believed that the greatest honor that could come to any man was the call to preach the gospel of Jesus Christ. "Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ." The grace or the privilege of preaching the gospel comes alone from God. Brother Tull has well said: "Too much depends upon the preacher for God to leave His selection or call to the wisdom of any earthly agency or authority. The obligation of the preacher is too great for him to be held to account before any less authority than God Himself."

The plain teachings of Christ make the duty of the churches very plain in the matter. Christ said: "Pray ye the Lord of the harvest that He will send forth laborers into His harvest." God calls the preacher but He does the calling in answer to the prayers of His people who are anxious about a lost world. God makes no mistakes in calling men into the ministry. On this point Brother Tull has well spoken: "God reserves the right to Himself to call His ministers because He alone is able to judge the qualifications of the men He needs for His work." Neither men nor churches are competent to call men into the ministry. We cannot judge correctly as to the qualifications. But we can ask God to send forth laborers who are competent and well qualified for the great work. God alone can judge the hearts of men. God alone knows those who are worthy to preach the gospel. He alone knows those who are qualified, or who will qualify themselves for the work. Brother Tull is a writer of no mean ability and I wish for the article a wide reading. "X."

Gilmer, Texas.

Christ the Question of the Centuries.

(Sermon by R. S. McArthur, President Baptist World's Alliance.)

Text: "What think ye of Christ?"—Matt. 22:42.

The setting of this text is instructively suggestive. For some time in His discussion with the Pharisees our Lord had been acting on the defensive; in the case before us He passes from the defensive to the offensive and He convicts Scribes and Pharisees of entertaining false views of the Messiah. They had disputed His claims as a spiritual Messiah and He now shows the irreconcilable contradiction between their views of Him

as a mere worldly Messiah, and the teaching of their own prophetic Scriptures. They were silenced and stunned by His rapid, aggressive and unanswerable attack. "No man was able to answer Him a word, neither darest any man ask Him any more questions."

In this congregation there are no hearers unwilling to admit that Jesus Christ is at least a great historic character. That He was born at Bethlehem, brought up at Nazareth, crucified at Jerusalem. They are entirely correct in the outward features of His earthly career, but have little conception of the spiritual significance of His wonderful life and His ignominious death. They think of the historical elements of His life as of those of Buddha, Zaraster or Mohammed. They fail to see that His was a unique life, and that it was lived on earth by Him that it might be lived in some measure over again by us. That He became the Son of man that we might become the sons of God. The historic Christ has no more power over the practical lives of some than the traditional heroes of classic legend. Virtually, for them, there is no Christ or God. Until the historic Christ is translated into a personal Savior and Master, controlling our acts, our words and our thoughts by His matchless example, His unique personality and His Scriptural purity, there is for us no historic Christ worthy the name.

But how can we account for the perfection of His humanity, if we deny the reality of His divinity? We ought, as students of literature and life, to account for Jesus the Christ. We strive to account for Socrates and Plato, for David and Isaiah, for Paul and Luther, for Washington and Gladstone. Are we not under the strongest possible obligations to account for Jesus Christ? Men say that Jesus Christ was good, but that He was not God. Out of their own mouths they convict themselves. If Jesus Christ be not God He is not good. He is either an unpardonable egotist or a hopeless lunatic, or He is the Christ of God, and God over all, blest forever more. He claimed to be God, and if His claim be not true, how can He be good?

How shall we account for Him? Water can never rise higher than its source. If that source were simply human, how can we account for the superhuman height which it reached? If we admit the account given in the gospels of His virgin birth, and divine origin, all His life is easily explicable. The uniqueness of His birth we would naturally expect to eventuate in the uniqueness of His life. His life cannot be explained on any principle of heredity, neither will environment account for His marvelous career and character, nor will education account for the Christ. He was never in school in the technical sense of that term; it is doubtful if He ever sat at the feet of the greatest rabbis of the time; it is certain that He never studied at the feet of the philosophers of Greece or Rome, or of the dreamy Orient. He never traveled, except in Palestine, a country of about the size of New Hampshire. How came He to emancipate Himself from

the sectarianism and the sectionalism of His country and century? How came He to be the contemporary of all the ages? How came He to utter in the sermon on the mount truths which socially and religiously, the foremost thinkers of today can barely understand and dare not fully apply? No mere human thinker has ever approached the sermon on the mount. But in pure spirituality of thought our Lord surpassed it in his last address to His disciples. This address bears the ineffaceable marks of His supreme divinity and absolute deity.

Dr. Grikie, in his life of Christ, calls attention to the fact that the Jews confess great admiration for the character and the words of Jesus; that the Mohammedan world gives Him the title of Messiah; that the myriad-minded Shakespeare paid Him lowly reverence, and that men like Galileo, Kepler, Bacon, Newton and Milton set the name of Christ above every other name. He also reminds us that Jean Paul Richter tells us that the life of Christ concerns him who being the holiest among the mighty, the mightiest among the holy, lifted with his pierced hands empires off their hinges and turned the stream of centuries out of its channel and still governs the ages.

I summon thee, O, John Bunyan, immortal thinker; thy glorious pilgrim marching through the ages, telling the story of redeeming love, is thy testimony to the character of thy Lord. I summon thee, O, Charles Spurgeon, and the testimony of all thy volumes, of thy glorious life and of thy peerless ministry is that Jesus Christ is the chiefest among ten thousand and the one altogether lovely. I summon thee, O, Tennyson, immortal Laureate, thou who hast fought thy doubts and found divine help. Let us hear the result of thy conflicts:

"Strong Son of God, immortal love,
Whom we that have not seen thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove."

"Thou seemest human and divine,
The highest, holiest manhood, Thou,
Our wills are ours, we know not how,
Our wills are ours to make them thine."

I summon thyself, O, thou Christ of God, thou holiest of the holy, thou who art God of very God. "What sayest thou of thyself? 'Before Abraham was I am.' 'I and my Father are one.' 'He that hath seen me hath seen the Father.'"

Articles that Nauseate.

A short time ago Editor Bailey of our paper referred to the way some brethren wrote in the way of complimentary praise of their brethren and their work which was as he said, nauseating to the readers, etc. Later, Elder Odd gave the same thing a slap, and more recently Editor Gambrell, of Texas Baptist Standard, called attention to the same thing. He says: "Few things mar our modern religious papers more than the excess of cheap 'taffy' poured out on this and that person in nauseating waste."

Now, that these brethren have called at-

tention to the same thing, there is evidently enough importance in it to cause those of us who write for our papers to consider this matter seriously. This writer has been put to thinking on his articles which have appeared in our paper in which reference was made to brethren and sisters in a kind and complimentary way. The question is as to whether what he said was in good taste or not. Albeit he wrote with no thought of "taffy" or fulsome flattery, but in sincerity and in truth. If the writer understands the matter it is not in good taste for the writers for our papers to speak kindly and complimentary of those of whom they write, but cold facts relative to them and their work for the Lord and nothing more should be written. Let us therefore govern ourselves accordingly.

I have it in my heart to say some good things about our retiring Editor Bailey who has served the denomination so long and so faithfully, but I am cut off from doing so, for to do so might be regarded as being in bad taste and nauseating to the readers of the paper. By the way, I should not have written the words "long and faithfully."

It's going to be quite difficult for me to adjust myself to the right way of writing for our paper, for it's been my habit for many years to write kindly and say good things of my brethren and their work—but I'll try!

O. D. Bowen.

Handsboro, Miss., March 1, 1912.

No Time to Lose.

Will not some church or pastor write to me at once to engage the 3rd and 4th Sundays in March? There is no time to be lost if this work is to be adequately set before the churches. Of course, I know, brethren, that you are going to invite me later, but the trouble is that there will be more invitations later than the secretary can fill, and he wants to visit you now. Already a number of pastors have said that they want me to present the Hospital work to their churches just as early as possible after the rush on the mission collections is over. But are there not many churches that can have this work set before them just about as well now as at some future time? Is your church one of this number? If so, will you not write at once?

If the Baptists of the State only knew of the pressing needs of our Hospital I believe many of them would respond at once. We are crowded now, and many other patients are waiting to enter. We just must do this work, brethren, and we must do it now. I have no sort of fears as to the result, if the matter can only be presented to our people. They will get it upon their hearts, and be more than willing to put some money into this Christly service.

Again, I say, we have no time to lose. May the Lord open the hearts of His own to this work.

Fraternally,

J. N. McMillin, Financial Sec'y.
Mississippi Baptist Hospital.

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"As Much as in Me is."

With faith in God and assurance of His leadership, the new editor addresses himself to the responsible task of furnishing to Mississippi Baptists and all the King's children the means of fellowship in the work and inspiration for service and life that is needed in the regular visits of The Baptist Record. He brings to this task all that is in him of past training in the work and personal devotion to the highest cause that ever appealed to the hearts of men.

Identified with the interests of Mississippi Baptists, by every tie and tradition he asks no greater joy than to serve with them until death us do part.

His grandparents and great-grandparents wrought as members of this brotherhood and now sleep under Mississippi sod. His father and mother were buried with Christ in its waters and most of his father's ministry of fifty years has been spent in Mississippi. His own literary training was received in Mississippi. For sixteen years he has himself been pastor of Mississippi churches in country and town and city. As evangelist he has preached from one end of the State to the other. He was for several years missionary pastor of the Convention Board, has been a member of the Convention Board, of the Boards of Ministerial Education, Orphanage and Hospital. Has been closely identified as pastor at Clinton with Mississippi College where he has preached for twelve years to thousands of young men and women in the two colleges and baptized hundreds of them. Was vice-president for two missions in Central Association.

Thus he has been identified with all interests, has pulled in all harness and loves all the people and to serve them is his ambition. If these experiences are of any value they will be translated into energy to make The Baptist Record, by the grace of God, a helpful agent along every line for bringing in the kingdom. This is our bow! Brethren, beloved, "as much as in me is, I am ready!"

Our Predecessor.

Many kind things have been said and written to the incoming editor about our former editor, Brother T. J. Bailey, and in this issue is a tribute to him by one of those who knew him best, his own son and namesake. We count it a special honor to number him among our best friends. He has given fourteen years of the best of his life to the service of Mississippi Baptists through The Record. This has been the period of our greatest activity and growth and the paper under his management has been one of the chief factors in bringing it about. He still loves the work of the Lord and has got many years of good hard work in him if the Lord will, which he proposes to give to the ministry as the way opens. He is like a colt with the bridle off, since he got from under the burdens of The Record. He is one of the truest men among us, and is capable of large usefulness. Let's keep him busy.

Our Motto.

We have chosen in the beginning of the new regime to place at our masthead the motto "Thy Kingdom Come." In this we mean to express the longing of the heart of God's people, the prayer which the Master taught us, and the goal to which all of our energies are to be bent. From the connection in which these words occur, our Lord evidently meant for us to make this our daily prayer. A little later He tells us to put this "first" in our estimate of all things. His people may differ about many things, including doctrines and methods, but there can be no difference among them in this. It is our purpose from time to time to emphasize the Lordship of Jesus, following out the sequences of this truth in its ramifications in doctrine and life. We invite other brethren seriously to consider it, and speak their conviction through the columns of The Record. In the meantime, let us make this our supreme aim, our daily prayer, and the focus of all our energies: "Thy Kingdom Come!"

Wheels with Eyes.

You remember Ezekiel had a vision or two, a part of which consisted of wheels with eyes. Well, The Baptist Record has one or more of these. Our Business Manager, Rev. J. C. Parker, will be on the road most of his time, and he is "full of eyes." He will have an eye to business, an eye to news, and an eye to all the interests of the kingdom. He is a young man with experience as a pastor in some of the most important churches in the State. He is A-1 as a preacher, and will do good service anywhere. He has never failed to make good

and has been one of our most successful young men in revival meetings. It is his purpose as it is that of the editor to throw himself heartily into all our denominational work and life. He will have an eye to every department of our work and stand ready not only in The Baptist Record, but personally to pull in all harness. Call on us!

An Addition to the Family.

The Baptist household is growing. The latest (not the last) is a healthy fellow able to make a good deal of noise, and—hungry! Yes, able to take \$50,000.00 for the first meal. This is the Mississippi Baptist Hospital at Jackson, for which twelve men were appointed as trustees by the recent State Baptist Convention. Proud of this youngster! Of course, we are! A whole lot of neighbors have been in to see him. Truth of it is, he is now taking care of a house full of folks and some have been turned away for lack of room. However, room is always made for emergency cases. A big house will be begun soon, and Brother J. N. McMillin is looking for the money to build it. He that hath pity on the poor lendeth to the Lord.

Creating a Demand.

A young man applying for a position, was asked the pointed question, "Can you sell shoes?" and replied, "I can to people who want to buy." He was told that his services were not needed, as the firm was looking for a man that could sell to people who didn't wish to buy. Anybody can sell to people who want the goods; the thing needed is to create the demand.

Most any sort of a preacher can tell people how to be saved. That is easy and a great joy. Something else is needed first which is more difficult of accomplishing—that is to bring people to where they desire to be saved. This takes an expert, or a man whose own soul is on fire with love. Get that first and the rest is easy.

The day is long past when goods could be made and then wait for people to come after them. You have to go after the people, and so every large establishment has its agencies. The important thing is to create the demand to make the people want the goods.

No church is filled with people who are hungering for the "bread of life" simply by having a magnificent building, a trained choir, or an eloquent preacher. Some such churches are an aching void of empty pews. There must be a soul in vital touch with the Lord, an example of strong manly piety, of gracious and merciful charity and helpful ministry that wins men by showing them the article itself in human embodiment. They all have to be shown. We must prove what is the will of God, giving a demonstration; we must be "living epistles." The best argument for Christianity is a real Christian. It is more than an argument; it is an irresistible appeal. By parity of reason we must know that The Baptist Record must prove itself to win its way and this we propose it shall do. But many a good book stands unused on the shelf; many

a valuable article would be moth-eaten in the store if it is not pushed to the front. The United States Government, like others, has a body of agents called consuls, whose chief business it is to study commercial conditions and demands all over the world and keep our people informed about them. A large trade in cotton has been developed in China, and for machinery in Russia and over the world in this way. They got along for centuries without our goods, and didn't know they needed them, but now these articles have become the necessities of life, because there was created a demand for them. There are probably twenty thousand Baptist families in Mississippi who are living in some sort of fashion without The Baptist Record. They don't know enough to know they need it. They are too low in the scale of spiritual being to be conscious of any desire for it. Some might even refuse it if they were asked to subscribe. Some might not even read it if it were given to them. Brethren, ye that are spiritual, restore such an one and help us to create the demand for The Record. There are some people in the remote corners of the earth who still use a reap hook and cut their wheat by hand. But the great manufacturers are enlightening them and driving away the darkness. Modern civilization makes the self-binder and such like a necessity. And we say it confidently, the kingdom of God will not come without the enlightenment of the press. Pastors and others can help us put The Record in all these families in Mississippi. You can open the way by a wise word, maybe by a sermon. The people will take your word for it. Prepare the way. Create the demand!

A meeting of representatives of churches in Central Association was held in the pastor's study of First Baptist church, Jackson, Monday morning, a good number of brethren being present. Arrangements were made to hold fifth Sunday meetings in the four divisions of the Association, including Saturday. Three brethren from each division were asked to arrange for a meeting in one of the churches in their circle and another committee asked to provide a program in the interest of Home and Foreign Missions, which will appear in next week's Record.

Brethren Rowe, Sproles and J. L. Johnson, Jr., were asked by the executive committee of the Convention Board to visit the Calvary church in Vicksburg and assist them in securing a lot in the southern part of the city which was done a few days since. A good lot was secured and the church will now make its arrangements to move. Pastor Morris and his people have done well under difficulties and will now have a better opportunity.

Brother R. R. Jones, who has done three years of good work in West Laurel, accepted the call of the Griffith Memorial church in Jackson, and preached his first sermon there Sunday the third. His people have given him a hearty reception, and the work

carried on so well by brethren Riley and Parker goes right on without one day of intermission.

Dr. L. E. Barton, pastor at West Point, will be in a meeting with the church at Blue Mountain beginning March 17th and asks that all who have girls and boys there and other friends will pray earnestly for a great blessing from God on the work during this meeting. Brother Barton is recovering from his recent illness. You will greatly enjoy his article in this issue.

Rev. W. A. McComb has had a hard fight and a great victory at Cuba, Alabama. He succeeded in putting the slot machines and gambling devices out of business, getting the preachers and the mayor to line up on the issue. The editor of a prominent weekly was converted and turned his guns on the enemy.

Prof. and Mrs. A. J. Aven entertained a few friends on the 25th anniversary of their wedding on February 24th. There is no more elegant or graceful host than Mrs. Aven. Everything was beautiful. Prof. Aven is deservedly loved and honored. Their lives have been a blessing to many, and bid fair to bless as many more.

According to the Associated Press, the trouble that has been brewing at the University of Arkansas, resulted in the trustees at a special meeting reinstating the thirty-six young men who were dismissed for publishing reports reflecting on the institution. It remains to be seen whether this settlement will stay settled.

Pastor W. H. Morgan has begun the publication of a weekly "Church Bulletin" for the members of his congregation. No stone will be left unturned, no energy unused and no opportunity lost by this noble brother in his new field.

We were planning a complete change in the makeup of the paper for this first issue, under the new management, but the printers could not get ready for it. You may look for us in our new clothes next week.

The Clinton church recently adopted the individual communion service and are delighted with it. The Lord's Supper was most decorously and reverently observed by the largest number perhaps ever present.

Brother T. W. Green, recently of Lexington, is now spending a while in Jackson. He is too good a man and preacher to lose from Mississippi. Let some good church looking for a pastor heed.

Brother D. R. Grantham was called to Hebron church Central Association, last Sunday, and will probably accept. He is a student preacher who is doing fine work in school and out.

Pastor Vick has made a fine impression at

Shaw. We welcome him to the brotherhood in Mississippi and open the doors of our hearts and all our work to him. Here's our hand, Brother Vick.

The Central Committee of the State W. M. U. met in Jackson on Monday, the 4th. Some of them honored The Record office with a call. "Always delighted."

Amen from the Delta.

As a representative of a small part of the cause of Christ in our great State, I beg space in your columns to support what I consider to be a timely view at a most vital issue.

I was impressed by an article in your issue of the 1st, inst., headed "Is There Not a Cause?" by our fearless and clear-eyed marksman, E. L. Wesson.

From a Delta view point, Brother Wesson, I enthusiastically agree. There are countless numbers of volumes setting forth "Millennial Dawnism," "Mormonism," and such ("damnable heresies" as some would term them), being cheaply put out and sold and being given away throughout the rural sections. It is appalling to note the enormous influence of such books. It is said that a certain historian sent out a treatise setting forth the idea that the narrative of Napoleon was a cunningly devised fable. Much to the surprise of the author he was not without many ridiculous disciples. Human nature remains the same and men who are open to truth, in the absence of truth, will conscientiously credit the most ruinous and fatal error.

Now as to the wisest legislation touching the evil in question, I can but appeal to our men of experience along that line. Suppose we younger men refrain from indiscriminately branding the other fellow as a heretic. Refutations are necessary at times and efficacious when aptly launched, but they should be either powerful or postponed. The "Pure Food" law is a powerful means for eliminating the impure foodstuff, yet, one would soon starve to death on the most judicious rejections. The ACCEPTANCE of the PURE is the act necessary to life and health. In the main, Jesus preached a positive gospel. He is unquestionably a good man to imitate.

Brethren, it seems to me that it is none too soon for a thoroughgoing and vigorous revival of the colportage business.

May the Lord establish the work of our hands.

Lee B. Spencer.

Three of the professors in Mississippi College have recently received offers from other institutions of positions giving largely increased salaries. The problem with us is how to secure and hold such competent men in the faculty. We do not know what will be the decision of these brethren, but while they and others have stood by the work in spite of such temptation.

J. C. Parker supplied for pastor Barton, at West Point Sunday, and found a hospitable reception awaiting The Baptist Record.

The Mission Situation.

Receipts at my office last year for Foreign Missions and Home Missions were about \$500 ahead, each, of what they are this year on the 1st of March. This shortage is in a large measure due as I think to the exceptionally hard winter through which we are passing. Family expenses have been high in the towns. Church gatherings have been small both in town and country. Mission collections have been rarely taken either in town or country churches. The W. M. U. people have not relaxed their work, but have with characteristic vigor kept abreast of their pledges. Indeed, until quite recently, about all the money that came for missions was from our sisters.

With the opening of March, which is one of the great mission months of the year, there is a moving in the tops of the mulberry trees indicative of the rising of the cloud, now not unlike the cloud that Gehazi saw. It does not take a prophet's ken to tell that the cloud will grow larger, and that soon our churches will arouse from their hibernation and the issue will be open then in increasing intensity. There is far less money by many millions in the hands of the people than was last year and yet we are not the poorer on this account. There is plenty in the land for man and beast—indeed, more than was ours last year, for the money was spent clear out of the State to buy it a year ago, but this winter few indeed are the country homes that have been compelled thus to spend. Whose voice shall be supreme with the Baptists of Mississippi as to how we shall use this money that God has given us? If Jesus points the way in which His gospel should be pressed, which of us shall say, "nay, Lord?" If He sits over against the treasury that has been filled on account of His presence and blessing, in your home, will not each one of us yield to Him the right to direct that some of it go to the spread of His kingdom in all the earth?

A. V. Rowe.

Warning.

Charles Mohr, a foreigner, who claims to be a Baptist preacher, was in Yazoo City a few days ago. After showing various papers, and especially a recommendation from various preachers, he secured a loan of enough money to take him to Memphis. After investigation we are convinced that he is a fraud. Hence, this word of warning.

While it is in my blood I want to say something to preachers and to public men in general, about recommending folks. For instance, some foreigner who claims to be representing some religious cause, comes into your study. You are in a rush and haven't any time to give to him; but he insists on you reading over his papers. At last, to get rid of him without giving offense, you glance over his papers and then turn to your desk and write the following: "This is to say that I have read Rev. Brother B's papers, and so far as I am able to tell he is a good man and represents a worthy and needy cause." By just such a statement given under such circumstances, many pastors

have aided worthless fellows in their theft. Yes, taken something more precious than silver or gold—a heart of sympathy and charity.

When some noble layman has given, and then learns that he has been deceived—all because some preacher's name was on the paper—I contend that he has received a blow that will be harmful to him in the Master's work for the rest of his life.

Let us do our best for the Lord through the ORGANIZED work.

Best wishes for The Record.

Sincerely,

T. L. Holcomb.

My First Trip.

With fear and trembling mingled with hope, I made my first effort on the field at West Point. For many reasons I felt that the destiny of the paper depended on my first trip; failure meant a loss of confidence in my ability as well as the support the new management was to receive from the people, but when you are invited by Dr. Barton to visit him, especially if he has a West Point church to invite you to, you need not fear as to the result.

The result: Though it rained out the regular congregation in the morning, yet the "faithful ones" there, even though their hearts were aflame for Foreign Missions, they at the call of the Lord through their pastor, laid bare their hearts to the noble work of reaching the people for the Lord through the paper. Practically every family present who were not subscribers, gave their subscription, and at the evening service, deacon Isham Evans made a motion for the church to subscribe \$50.00 to put the paper in other homes where they had not, or would not subscribe. After a short discussion by Brother Evans, in which he, in a straightforward, business way, showed where it would be a safe investment from a financial standpoint and a short discussion by Brother T. C. Kimbrough and Brother J. M. White, both on the affirmative side, the church by a unanimous vote, passed the resolution which practically means a subscription of the church as a whole.

The next morning I spent a little time in collecting and taking subscriptions. To sum up the result I will say that every bill was paid, new or old; every subscriber renewed; every one solicited subscribed, except one; that was a man whose wife had just subscribed.

I shall never forget the many courtesies shown me in the homes of Brother Vanlandingham and Dr. Barton. May God's richest blessings be upon the pastor and people of West Point.

Dear pastors and people elsewhere, if you will come to the help of the Lord and support the paper as this noble church has done, we will double our subscription in one year, which must be done.

J. C. Parker.

The annual meeting of the members of the Episcopal Colportage Association of Chicago, founded by D. L. Moody, in 1894, was held in that city last week (on the

19th). The board of directors appointed as officers for 1912 the following: William H. Holden, President; Henry P. Crowell, Vice-President; A. F. Gaylord, Treasurer, and William Norton, Secretary. The year just passed marks the eighteenth of the Association's history, and in some respects it was a notable one. The wisdom of its founder in organizing and promoting such an evangelistic agency has been repeatedly confirmed. Among other special features found in the Secretary's annual report were the printing and distribution of 300,000 copies of the Emphasized Gospel of John and the issuing of 183,559 copies of Colportage Library reprints known as the "Moody" books. To meet the needs of the foreigners within our borders—and those who are coming—the Association publishes some of its most helpful books in a half dozen different languages. Besides putting out the needed supplies for colporters the country over it ministers to the spiritually neglected classes, such as the prisoners, the lumbermen, the seamen, the railroad men and the miners. Thousands of tracts were given away throughout the year.

A Call to Home Mission Vice-Presidents.

The Associational Vice-Presidents of our Home Mission Board, if they have not already done so, are urged to call at once a pastors' conference in each Association to plan and make a program for a fifth Saturday and Sunday meeting in the interest of our Home and Foreign Mission campaign.

Another important purpose of the conference is the distribution among the pastors of the special Mississippi edition of the most informing and inspirational tract ever gotten out by our Home Mission Board.

The following plan was adopted by our Vice-Presidents' Conference, and it is greatly desired that each Vice-President will help carry it out:

Thirty Home Mission Associational Vice-Presidents will each give to the pastors of thirty churches a package of these awakening and informing tracts. If each pastor thus receiving a package will hand one tract personally to thirty of his most responsive members, we will thus reach in this education campaign 27,000 of our church people, many of whom have been doing little or nothing for State Missions.

Any pastor may write to the Home Board and get a larger supply of these tracts, if he can use more than thirty.

Our Associational Vice-Presidents are urged to prompt action.

Fraternally,
William A. Borum,
State Vice-President.

The distress signal is flying at the headquarters of ministerial education at Mississippi College. A great many pledges remain unfulfilled and a great many pledges were never made that are needed to carry out the work. Now is the time to carry out the good intentions and enable the present crop of young preachers to mature. Send to J. W. Provine, Clinton.

The Baptist Record.

The Baptist Record has been helpful to me. It has given me information as to the work over the State, and kept me in touch with the brotherhood. And my members who have taken it and read it, and paid for it, have been, as a rule, most active.

I have thought that the editor needed some one associated with him to assure larger success. This the former editor did not have. Brother Bailey labored single-handed and alone, and at times in ill health. He was in sympathy with all phases of good work, and served the cause faithfully, and deserves the best wishes of the denomination. I think often of such brethren as Bailey, Rowe, Anding, Sproles, Thigpen, Purser, Bowen, Carter, Buckley, Drummonds, Venable, Hackett, Farish and many others who have served the denomination and honored God, and been of special help to me, and thank God for them.

The Baptist Record bids fair now to be a larger factor for good than ever before, because there are two men instead of one and each man comes feeling that he is called to that work.

I was in the Seminary with Brother P. I. Lipsey, and I have watched his work in the State, and his long and successful pastorate at Clinton, and we can safely expect him to take experience, tact, good judgment, ability, piety, consecration, and orthodoxy into his new work.

Brother J. C. Parker, his associate and Business Manager, was once my neighbor pastor, at Fernwood, and he came to fill his appointment soon as he landed, he struck the earth running and he kept up that gait till he won every member. He did a fine work and impressed the people that the Lord was going to use him on a large scale. The combination is splendid. It matters not who owns the paper—it's a good paper we want.

J. H. Lane.

Jack and the Japs.

(For Royal Ambassadors.)

This Jack was a jolly good boy. He was jolly because he liked fun; he was good because he liked to make others happy. Once a month Jack worked like a beaver in his father's wood shed, splitting wood to earn five cents to take to the meeting of the "Royal Ambassadors." He felt quite proud of his five cents. The band was raising money to educate a boy in Japan, and Jack thought a good deal about the Japs. On Saturday Jack started off on his new bicycle—at least, it was good as new, though it was a secondhand one that its former owner had outgrown. He had been saving his money for a whole year and it cost him just five dollars.

I cannot tell you what they did at the meeting, but that night Jack had a dreadful dream. He thought his bicycle got started and took him straight across America to California. When he came to the Pacific Ocean a long, narrow bridge stretched across it, and over it whizzed his bicycle; and the first thing Jack knew he was making a triumphant entry into Japan.

The Japs seemed glad to see him. They

crowded around him and chatted and laughed and danced with delight at him and his bicycle. Finally, one boy asked: "Do you belong to the Royal Ambassadors?" "Yes, I do," said Jack proudly. "How much did you give for us Japs?" said another. "Five cents," meekly answered Jack, wondering what was coming next. "Oh, ho!" said all the boys. "What did you pay for your bicycle?" asked another boy. "Five dollars," said Jack. "Good, isn't it?" "Oh, ho," answered all the boys again. "Mighty mean boy," said the first Jap. "Gives five cents for us and five dollars for himself!"

All of a sudden the air grew full of sticks and mud. Poor Jack, what should he do? Everywhere these Japanese boys were coming after him like an army of giant grasshoppers, their shoes clattering, their hair flying and every boy was yelling, "Oh, ho; Oh, ho! Five cents for the Japs and five dollars for Jack. Mighty mean boy!"

But somehow the bicycle started off and Jack started for the shore; but, alas, no bridge was to be seen, and the first thing Jack knew he was down, plunged head first, bicycle and all, into the Pacific Ocean. He was just thinking of how cold the water was and whether his mother would cry when she knew her Jack was drowned, when his eyes flew open and lo, he and the water pitcher and the towel rack were a pile of ruins on the floor. His mother was standing in the doorway rubbing her eyes and holding a candle in her hand. "Why, Jack, said she, what are you doing?" "Oh, mother the Japs!" gasped Jack.

Next morning Jack had to account for his conduct. His father said: "My son, there's a lesson in your dream. The Bible says, 'Thou shalt love thy neighbor as thyself!'"

—Adopted.

Keeping up Appearances.

"Life is an awful struggle," said a worried-looking, middle-aged woman to her uncle who was visiting her, "but I feel that the children simply must be in good society. All that their father and I can afford to give them, aside from a fair education is the social standing we have attained after working so many years."

She spoke complacently, regarding as nothing the sacrifices they had made to live in a so-called "good neighborhood" and to get their children into what she termed the "best society" of the little city.

"Well," said the blunt old uncle, "what you call the 'best society' in the town is not the best after all, because it is mostly composed of persons, who like yourself, if I must say so, are living under false pretenses for the sake of show, and who have sacrificed the most vital things in life to attain this position."

The woman was aghast but the uncle continued:

"I tell you plainly, Emma, that people who live in debt year after year, keeping the butcher, the baker, the washerwoman and every one else waiting for their money are

teaching their children things which will do them harm all their lives."

"But," interrupted his niece, "what do you call the 'best society,' then, if you say our children are not in it?"

"The 'best society' in any town," answered the old gentleman, "is made up of men and women who are honest before they are anything else, and who hold truth, honor and justice above display and finery. You and your family would be infinitely happier and richer if you would cease struggling to live in a position your means do not warrant. It is a false notion to suppose that duty to your children requires any such sacrifices. On the contrary, your duty to them forbids you going into debt and making your creditors wait for their just bills. Pay your debts promptly and live within your means, and you will find that there is a joy in such living as debt-burdened persons never know."—Ex.

Japanese Babies.

A little bird sings from o'er the sea—
"I've been to a land that pleases me.
'Tis a fabulous land where babies don't cry
From the time they are born till the time they die."

You queer little baby way over the sea,
Tell us, O tell us, how can it be?
Aren't Japanese baby clothes ever too tight?
Don't Japanese babies wake up in the night?

Do Japanese teeth come through without pain?
Or Japanese children tease babies in vain?
Don't Japanese pins have points that prick?
Won't Japanese colic make little folk sick?

You queer little baby, if secret there be,
Send it, O send it, way over the sea,
There is no such secret. Far off in Japan,
Some babies can cry, and they'll prove that they can.

—Selected.

May Sessions.

At the home of Mr. and Mrs. R. L. Margon, at 10:45 a. m., Sunday, February 18th, Rev. L. F. May and Miss Virgie Sessions were married by the writer.

Columbia, Miss.

W. E. Farr.

Rev. N. R. Stone is off for a trip to Palestine, the church at Water Valley having granted him a vacation for that purpose. Nobody will enjoy such an opportunity more than Brother Stone, and here's hoping for you a profitable outing and safe return.

On the last Sunday of the retiring pastor's work at Clinton, two were received by letter and one for baptism and baptized. Two young men are to be ordained Thursday night, Brother T. J. Latimer and W. G. Connerly, having been already examined and approved, the latter hopes to go as a missionary.

Foreign Mission News Notes.

(From Richmond.)

CLEAN THE DECK.

These words often used in naval warfare seem to express clearly the work of these closing weeks. It would be a calamity if we fail to get everything out of the way, and be ready for the larger undertakings which lie before us. We ought, by all means to be prepared for the splendid opportunities which are afforded our missionaries, by the changing conditions on nearly all of our fields. The missionaries are unanimous in believing that the most splendid opportunity of the ages is brought by the change of government in China. Then too, the Convention is planning to do something large and worthy of our people in honor of the Judson Centennial, and it is very important that we come to the close of the year with a clean balance sheet, and thus be ready for larger things.

THE PLAN OF CAMPAIGN.

In order to accomplish our great task every possible force must be brought into action. Our pastors must be thoroughly awake to the situation, and must lead their churches in the largest contributions ever made to foreign missions. The secretaries of the Foreign Mission Board seem to be putting their hearts and all their strength into the campaign. Secretary Crumpton, of Alabama, sounds the note of optimism when he says that "there is a sound of going in the tops of the mulberry trees" all over Alabama. Secretary McConnell, of Texas, while recognizing discouraging conditions, says: "We must make up in organization and effort what our people lack in prosperity." Similar expressions of encouragement are coming from many quarters. The missionaries who are at home are throwing themselves with great effectiveness into the work. Our State and Associational vice-presidents are planning nobly, and pushing the work. It is literally true that there are many who are working night and day for the success of the campaign.

FIRST CHURCH IN MANCHURIA.

Rev. T. F. McRae writes from Chefoo, China: "Perhaps you would like a few details about the work in Manchuria. Prior to this summer there were only three or four Christians in Dalney, but I baptized eight there in June, and Brother Lowe baptized seven in August. A church was organized in Dalney in October with eighteen members. Brother Stephens and a number of native brethren from this side were present at the organization. Brother P'u, the evangelist at Dalney, returned to Pingtu last month and moved his family to Dalney last week, so he would not be anxious about them, as there is considerable unrest in this province. He is a fine man and is doing good work in Dalney. The chapel keeper in Dalney, Brother Ien, who is an earnest soul-winner, hopes to enter the Seminary after the Chinese New Year.

In September I also went on to Mukden to have a look round as I hope to put one or

two evangelists there in the spring, if I can get them.

HOUSE-TO-HOUSE WORK.

Rev. J. C. Quarles writes from Montevideo, Uruguay: "I have made some startling discoveries since I began this house-to-house work. Montevideo is considered the most enlightened city of South America. But I find about one person in every hundred, excepting Evangelicals and Atheists, who know what the Bible is; the other ninety-nine do not even know that such a Book exists, and even care less. But in some few we succeed in arousing some kind of interest. It is from this 'remnant' that we always expect the results. In each home we leave some gospel tracts and an invitation to our service.

GLORIOUS PROGRESS IN BRAZIL.

Rev. S. L. Ginsburg writes from Bahia, Brazil: "Yesterday the church here celebrated its fifth anniversary. They began five years ago with forty-two members and number now two hundred and seventy. Last year they contributed about \$600.00. We had a glorious day. After the midday service twenty-six were accepted for baptism and after the night service eighty-four professed conversion. The Spirit of God is working mightily. Glory to His name! "When I left Bahia, we had five hundred and six baptisms on account of the one thousand. Since then I have received news of others, eighty or more. I have no doubt that ere the year is up we shall have the one thousand. Praise the Lord! On this trip I hope to organize four or five churches."

THE REVOLUTION STIRS CHINESE CHRISTIANS.

Miss Lanneau sends this interesting note from Soochow, China: "The revolution had not only kindled fires of patriotism; it has also stirred the religious life of the Chinese Christians. It has delighted me to see the interest of the school girls and the women in the Sunday School lesson. They have been a continuous wonder to us all. Almost every lesson has come just at the turn of events for which it brought a fitting message. All the boarders have taken part in our Thursday night prayer-meeting in the school. Many fervent prayers have been offered by girls and teachers for the revolutionary soldiers for the coming of peace, and good government, and for the spread of the gospel throughout new China. Besides this weekly meeting the school girls and teachers have on their own initiative and without the foreigner's help or presence, carried on a little prayer-meeting every day at noon recess.

"The end of December finds most of my girls back in school. Though peace is not assured the people seem less afraid. In spite of the absences and drawbacks to regular work in the school, this fall term seems to me by no means unfruitful of results."

HELPING THE BOARD.

Rev. J. V. Dawes writes from north China that at the last regular meeting of the

church at Laichowfu a committee was appointed to select a native evangelist and arrange for him to become the evangelist of the church. In this way the church will assume all responsibility for his support. This action of the church came out of the brethren there hearing of the debt on the Board. Truly this is a praise-worthy act on their part."

A GREAT CHANGE.

Rev. J. P. Stuart writes from Rome, Italy, that the conditions have changed very much in Bisaccia. It will be remembered by some that this is the point at which the people stoned the workers last year. Now the condition is entirely changed. The mayor of the town and many of the leading people recently attended an address in the church by one of the evangelists. The brethren are making arrangements for building a church.

THIS IS THE WAY.

A brother in North China, whose heart seems to be burdened, writes that we have an "overwhelming responsibility for those who have never heard the gospel." He says that one of the churches that gave last year about \$26 has given this year about \$80, and another that gave \$22 has given \$60; that "this is not what they could do, but it is better than they have been doing, and they will do better still." If only our people generally would become thus interested, we would have no burdensome obligations at the close of our Convention year, April 30th.

A FINE LETTER.

We give below a copy of a letter just received in the Foreign Mission rooms from an earnest pastor. This is one of our live young preachers who is pastor of a church which has a debt from erecting a handsome building. Though burdened with this, the church gives largely for world-wide missions. It does not put up its debt as an excuse for neglecting the millions who are without Christ. Here is the letter:

"Dear Brother:

"Last Sunday was such a glorious day with us. I feel constrained to initiate you into the good news. After preaching, as I believe a God-given message on "Over Against the Treasury," one of my splendid deacons came forward shaking with emotion and asked that he might make a statement. "I have four boys," said he, in halting but fervent voice, "and it is my hope and prayer that God may call all of them to the foreign field. But I cannot wait for them to go. I must do something now. I must either go myself or send a substitute. The former I cannot do; the latter I can and will do." Others were affected mightily. Already we are giving to foreign missions alone more than to home expenses all combined. You know something of what we are doing at present, and doing it in the face of a heavy church debt, but we are supremely happy and daily rejoicing in the Lord. Pray for us, as we pray for you."

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CLUB MEMBERS PLEASED.

The following letter from Mrs. Jeff Dobbs, of Atlanta, is a fair sample of the many commendatory letters that are being received by Ludden & Bates relative to The Record Piano Club. Mrs. Dobbs, a musician of ability, writes: "I am exceedingly well pleased with the Club Piano recently purchased from you, and being a musician, believe I am in a position to judge as to the character of this instrument. I wish to state that I originally selected a \$550 piano which it was my purpose to purchase, but before closing the trade I happened to try a Ludden & Bates Club Piano which pleased me more than the \$550 piano referred to. Consequently I saw no use to invest so large an amount when I could purchase one even more satisfactory at \$297, and I selected the Ludden & Bates Club, and feel today that I have as good piano as I would have had if I had purchased the other one mentioned."

For club catalogue and full particulars, address Ludden & Bates, Record Club Dept., Atlanta, Ga.

The Proposed Education Board of the Mississippi Baptist Convention.

The appointment of a committee of nine on Christian education by the Mississippi Baptist State Convention at Gulfport was a step in the right direction. The committee is charged, among other things with the duty of studying the educational situation in our State, investigating the needs of our colleges, and with the further duty of bringing to the Convention at its next session a report concerning the creation of a permanent education commission under which our schools may be correlated, graded and developed.

The supreme aid of education is not learning, but character. The denominational college may not be largely endowed and splendidly equipped; but it was James J. Hill, the great railroad and empire builder, who recently said that the denominational colleges of the land are contributing to the nation its real manhood.

Christian work may be divided into three departments—preaching, or evangelism; teaching, or education; and benevolence. The great commission, the last command of our Savior while on this earth, enjoined both preaching and teaching. It is but a simple truth to say that in our own State the matter of Christian education in schools and colleges owned and controlled by the denomination has been neglected. The denominational college is needed not only to prepare and equip our preachers, but also to train and educate the membership who are to co-operate with, and sustain the ministry in its high and holy work.

The most valuable asset of the Mississippi Baptist Convention is Mississippi College. It is, and has been, the school of the prophets, so to speak, in our State, and of the laymen who are among our best informed and most active workers. Its history is but an earnest of what could be accomplished with a larger endowment and better equipment, both of which are absolute necessities, if Mississippi College is to keep pace with modern progress in educational work. The Convention, therefore, if it owned or controlled no other school or college ought to create and maintain an education board. This Board would undertake to obey all of the great commission, with the emphasis on the teaching, as our State Mission Board is obeying the whole commission, with the emphasis on the preaching. Our

contributions to Christian education ought not to be sporadic or spasmodic, but should be regular and systematically made. A proper organization is necessary to obtain the desired result, and the experience of Baptists in practically all of the Southern States and our own observation show that the education board is the solution of the matter. Our people should be taught to contribute as regularly and systematically to the cause of Christian education as to the cause of missions. The proposed education board can and will give them the opportunity.

But since our Convention has assumed control of the Mississippi Baptist Woman's College, the creation of the education board is imperative. When created, this board should have general charge of our educational policy for contributions to Christian education, and act in a purely advisory and fraternal capacity to all of the schools and colleges controlled by the Baptists of Mississippi. Let it be understood that this board should have nothing to do with the internal affairs of the several schools and colleges, in which matters the trustees are and should be supreme. It should be further understood, however, that no school or college would conduct a canvass for endowment or for equipment, except through and by the advice of the education board. Thus, effective work would be done by all of the schools; friction would be averted and harmony always prevail among our colleges. There is a great opportunity for the work of such a board in Mississippi. Our educational policy is in its infancy. In other Southern States, there were numbers of Baptist schools, before the educational boards or commissions were created, and these boards were created for the purpose of correlating and maintaining schools already founded. With but two schools under the control of the denomination, the opportunity for the work would be greater than in other Southern States. Our opportunity means responsibility.

In the no distant future other schools under the control of the denomination will be established, and they should be established on a permanent basis. The buildings should be of a permanent nature, the grounds should be ample and the plant well equipped. Monumental blunders in these matters can easily be made. Our educational enterprises demand our wisest counsel. Our best thought

THE QUICKEST, SIMPLEST COUGH CURE

Easily and Cheaply Made at Home. Saves You \$2.

This recipe makes a pint of cough syrup—enough to last a family a long time. You couldn't buy as much or as good cough syrup for \$2.50.

Simple as it is, it gives almost instant relief and usually stops the most obstinate cough in 24 hours. This is partly due to the fact that it is slightly laxative, stimulates the appetite and has an excellent tonic effect. It is pleasant to take—children like it. An excellent remedy, too, for whooping cough, croup, sore lungs, asthma, throat troubles, etc.

Mix one pint of granulated sugar with one-half pint of warm water, and stir for two minutes. Put 2 1-2 ounces of Pinex (fifty cents' worth) in a pint bottle and add the Sugar Syrup. It keeps perfectly. Take a teaspoonful every one, two, or three hours.

Pinex is one of the oldest and best known remedial agents for the throat membranes. Pinex is the most valuable concentrated compound of Norway white pine extract, and is rich in gualacol and all the other natural healing elements. Other preparations will not work in this formula.

The prompt results from this recipe have endeared it to thousands of housewives in the United States and Canada, which explains why the plan has been imitated often, but never successfully.

A guaranty of absolute satisfaction or money promptly refunded, goes with this recipe. Your druggist has Pinex or will get it for you. If not, send to The Pinex Co., Ft. Wayne, Ind.

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and most mature judgment should be brought to bear in and on all these matters, and the most thorough investigation should be made. No better agency can be established for the work than a permanent education board. The foundations should be broad and deep and our schools should be as good as the best.

The aim of the Baptists of Mississippi should be the establishment and maintenance of a permanent educational system, and I indulge the hope that we may have such a system in the near future, with Mississippi College at the head of all the schools owned and controlled by the Mississippi Baptist State Convention.

In this connection let me say that I like the name "education board" rather than "education commission." This board should be to education and educational matters what our State Board is to missions.

No money can be better invested than in Christian education, and no better agency established for the maintenance of Christian education than a permanent education board.

W. M. Whittington

Woman's Missionary Union

MRS. T. J. BAILEY, Editor. Jackson, Miss.
(Direct all communications for this Department to Mrs. T. J. Bailey.)
MRS. W. S. SMITH, Meridian—Sunbeam and Royal Ambassador Leader for Mississippi.
MRS. MARTIN BAKER, Winona—Y. W. A. Leader for Mississippi.
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MRS. GEO. W. RILEY, Houston. Recording Secretary
CORRESPONDING SECRETARY
MRS. W. R. WOODS, Meridian, Miss.
(All Societies of the State should send quarterly reports to Mrs. W. R. Woods, but all money should be sent to A. V. Rowe, Jackson, Miss.)

"Thy vows are upon me, O God; I will render thank-offering unto thee."—Ps. 119:12.

We are anxiously awaiting reports from the Societies. Any item of news in regard to the work, any new plans or suggestions that looks toward improvement, or helpfulness, will be gladly received. Our department will be just as interesting as the women make it. If you have any good thing, pass it on!

A New Home!

The Southern Conference of the Missionary Education Movement has met in three different places in the last three years, and in 1912 we shall settle in our permanent home. The carpenters, masons, plumbers and other workmen are busy on the mountainside near Black Mountain, North Carolina, building our home.

Pass the word to your friends that the Tenth Annual Southern Conference of the Missionary Education Movement (formerly the Young People's Missionary Movement) will be held on the property of the Blue Ridge Association near Black Mountain, North Carolina, June 25-July 4, 1912. Will YOU be there?

Sincerely yours,
Harry S. Myers,
Ass't Gen'l Secretary.

Explanation.

Baltimore, Md., Feb. 20, 1912.
Dear Mrs. Woods:
Knowing you have remarked the lateness of the March literature, we feel it is due you as well as this office to explain this regrettable situation and also that you might explain, if you thought wise, the cause of this delay to your societies. The material for self-denial literature was prepared rather ahead of the usual time. The programs were in the office early in January. The envelopes,

the cause of all our trouble, were ordered in November, but were lost in transportation to us, somewhere between Baltimore and New York, owing, they tell us, to a freeze-up. You can imagine our distress. After much phoning, wiring etc., these have been traced in part, having been side-tracked and scattered through separate cars, coming to us in installments. As fast as they came in we sent them off, serving the faraway states first.

One of our State secretaries has sent out a typewritten letter of explanation, urging the societies to greater effort that the delay may not lessen the results hoped for.

Knowing that we have your prayers, sympathy and co-operation during the weeks we shall be without a corresponding secretary, I am,

Faithfully yours,
Mrs. W. R. Nimmo.

Quarterly Report of the W. M. U. for the Quarter Ending Jan. 1, 1912.

FOREIGN MISSIONS.

Columbus Association—Sharon, \$7.00; Columbus 1st church, \$29. Tippah—Lowrey Memorial, Blue Mountain, \$20. Hopewell—Forest, \$5. Oxford—Oxford \$5.40. Aberdeen—Pontotoc, \$47.40. Kosciusko—Center, \$80c. Deer Creek—Silver City, \$1.75. Central—Clinton, (native helper) \$25. Bogue Chitto—Fernwood, \$2.00. Yazoo—Duck Hill, \$10. Mississippi—Centerville, \$2. Coldwater—Senatobia, \$4.40. Total, \$160.25.

HOME MISSIONS

Tippah Association—Lowrey Memorial, Blue Mountain (jubilee), \$11.25. Oxford—Oxford, \$4.50. Deer Creek—Silver City, \$2. Central—Canton, \$7.50. Chickasahay—Quitman, \$3. Bogue Chitto—Fernwood, \$9. Yazoo—

Saron, \$5. Copiah—Wesson, \$13. Total, \$45.25.

STATE MISSIONS.

Carey Association—Natchez, \$30. Tippah—Lowrey Memorial Blue Mountain, \$4.56. Hopewell—Forest, \$15. Oxford—Batesville, \$2; Oxford, \$9.75. Aberdeen—Nettleton, \$12.05. Deer Creek—Anguilla, \$2; Silver City, \$1.75. Central—Canton, \$65.50. Bogue Chitto—Tylertown, \$14.50. Yazoo—Saron, \$5. Copiah—Wesson \$15. Yalobusha—New Hope \$2.50. Total \$149.61.

MINISTERIAL EDUCATION.

Columbus—West Point, \$4. Judson—Tupelo, \$10. Hopewell—Forest (box to ministers), \$20. Oxford—Oxford, \$14.15. Kosciusko—Kosciusko, \$10; Central—Yazoo City, \$28; Clinton, \$10.75. Chickasahay—Salem (box), \$15. Sunflower—Belen, \$6. Copiah—Hazlehurst, \$10. Pearl Leaf—Seminary, \$10. Coldwater—Coldwater, \$21. Total, \$158.90.

FRONTIER BOXES.

Columbus Association—Columbus, 1st church \$115. Tippah—Lowrey Memorial, \$81.50. Bogue Chitto—Fernwood, \$15.10; Tylertown, \$43. Sunflower—Belen, \$75. Yazoo—Saron (cash), \$5. Copiah—Gallman, \$12.10; Wesson, \$35.35. Total, \$382.05.

BIBLE FUND.

Copiah Association—Hazlehurst \$5. Coldwater—Coldwater, \$10. Total, \$15.00.

TRAINING SCHOOL ENDOWMENT.

Aberdeen Association—Aberdeen, \$2.75. Deer Creek—Silver City, \$1.25. Total, \$4.00.

SEMINARY ENDOWMENT.

Aberdeen Association—Pontotoc \$20. Hobolochitto—Poplarville, \$10. Sunflower—Belen, \$140. Lebanon—Lumberton, \$10. Yalobusha—Grenada, \$10. Total, \$190.00.

TRAINING SCHOOL SUPPORT.

Sunflower Association—Belen, \$4.75. Total, \$4.75.

TRI-STATE HOSPITAL.

Oxford Association—Batesville, \$101. Total, \$101.00.
BAPTIST STATE HOSPITAL.
Central Association—Clinton (towels) \$12. Bogue Chitto—Fernwood, \$5. Lebanon—Lumberton, \$9.60. Pearl Leaf—Seminary, \$1.80. Total, \$28.40.

MISSISSIPPI COLLEGE.

Columbus Association—Columbus, 1st church, \$15. Sunflower—Belen, \$4. Yalobusha—Grenada, \$10. Total, \$29.00.

MARGARET HOME.

Deer Creek Association—Silver City, \$1. Coldwater—Coldwater, \$10. Total, \$11.00.

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TONIC IN ACTION - QUICK IN RESULTS
Get rid of your **Deadly Kidney Ailments**, that cost you a high price in endurance of pain, loss of time and money. Others have cured themselves of **KIDNEY AND BLADDER DISEASES** by the prompt and timely use of **FOLEY KIDNEY PILLS**. Stops **BACKACHE, HEADACHE, AND ALL** the many other troubles that follow **DISEASED KIDNEYS AND URINARY IRREGULARITIES**. **FOLEY KIDNEY PILLS** will cure any case of **KIDNEY AND BLADDER TROUBLE** not beyond the reach of medicine. No medicine can do more. Sold by all dealers.



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Only the finest Cod—cooked while fresh from the sea—mildly salted—immediately packed in air-tight tins and ready for instant use in preparing delicious **FISH CAKES, SALADS, CHOWDER, HASH** and other fresh fish dainties. Will keep in any climate. Sold by grocers everywhere—or mail us 10c and receive a full-size 10c package, prepaid.

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CHURCH BUILDING AND LOAN FUND.

Sunflower Association—Belen, \$5. Total, \$5.00.

CHRISTMAS OFFERING.

Columbus Association—Bethsaida, \$11; Sharon, \$2; Columbus, 1st church, \$10; Brooksville, \$20. Lincoln County—Brookhaven, \$1.45. Hopewell—DeSoto, \$2.75. Oxford—Oxford, \$42.65. Aberdeen—Aberdeen, \$5. Central—Yazoo City, \$9.54; Clinton, \$20.75. Chickasahay—Salem, \$4.30; Quitman, \$8.11. Bogue Chitto—Fernwood, \$10; Tylertown, \$28.75. Lebanon—Emanuel, Hattiesburg, \$4. Yazoo—Beulah, \$1.05. Pearl Leaf—Seminary, \$7. Total, \$189.05.

ORPHANAGE.

Columbus Association—Sharon, \$25; New Salem, \$37; Pleasant Hill, \$17.40; Brooksville, \$10. Lincoln—Brookhaven, \$26.05. Carey—Natchez, \$75. Hopewell—Forest, \$4.65. Oxford—Oxford, \$15. Aberdeen—Pontotoc, (box) \$137.80; Aberdeen, \$2. Kosciusko—Kosciusko, \$115. Deer Creek, Anguilla, box and cash, \$56.85. Central—Canton, \$62.50. Chickasahay—Quitman, box and cash, \$32.85. Tishomingo—Corinth, \$31.65; Booneville, \$5; Baldwin, box and cash, \$44.50. Hobolochitto—Poplarville, \$58.50. Bogue Chitto—Fernwood, \$4.50; Tylertown, \$23.77. Lebanon—Emanuel, Hattiesburg, \$13.65. Yazoo—Duck Hill, \$12; Lexington, \$48.50. Copiah—Hazlehurst, \$80.85; Gallman, \$38.10; Wesson, \$18.65. Mississippi—Centerville, box and cash, \$27.50. Pearl Leaf—Seminary, \$105. Coldwater—Coldwater, \$87; Ebenezer, \$8.50. Yalobusha—Grenada, \$44.05; New Hope, \$2.65. Total, \$1,270.40.

HOME USES.

Columbus—Sharon, \$1; Pleasant Hill, \$1. Lincoln County—Brookhaven, \$19.60. Carey—Natchez, \$11.35. Oxford—Oxford \$15.60. Kosciusko—Kosciusko, \$75. Deer Creek—Anguilla, \$28.35. Central—Yazoo City, \$15. Chickasahay—Quitman, \$14. Tishomingo—Corinth, (organ), \$2,200; Booneville, \$33.60. Hobolochitto—Poplarville,

\$1.81. Bogue Chitto—Fernwood, \$11.80. Sunflower—Belen, \$110. Lebanon—Hattiesburg, Columbia St., \$10; Hattiesburg, Emanuel, \$34.05; Lumberton, \$26.75. Yazoo—Beulah, \$11.40; Saron, \$9; Lexington, \$95. Copiah—Hazlehurst, \$50. Coldwater—Coldwater, \$*. Yalobusha—Grenada, \$10. Total, \$2,787.36.

SUSTENTATION.

Columbus Association—Sharon, \$2. Kosciusko—Kosciusko, \$5. Central—Canton, \$5; Clinton, Christmas box to minister, \$18.75. Copiah, Hazlehurst, \$5. Mississippi—Centerville, \$2.50. Coldwater—Senatobia, \$3.60. Yalobusha—Grenada, \$3. Total, \$44.85.

TOTALS.

Foreign Missions	\$ 160 25
Home Missions	45 25
State Missions	149 61
Ministerial Education	158 90
Frontier boxes	382 05
Bible Fund	15 00
Training School Endowment	4 00
Seminary Endowment	190 00
Training School Support	4 75
Tri-State Hospital	101 00
Baptist State Hospital	28 40
Mississippi College	29 00
Margaret Home	11 00
Church Bldg. and Loan Fund	5 00
Christmas Offering	189 05
Orphanage	1,270 40
Home Uses	2,787 36
Grand Total	\$5,531 02

Clarke College Echoes.

Everything moves well at Clarke this session. Our attendance is better than it has ever been, and every department of the school is being made stronger.

The health of the student body and the faculty has been exceptionally good.

Brother L. A. Dupean, the much loved and honored president of our board of trustees, was with us one day last week. We were delighted to see him. He is one of God's noble men; his spirit of progressiveness is simply sublime.

Rev. L. G. Gates, a member of the board, was also with us. His speech from the chapel on the subject, "The Twentieth Century Manhood," was a masterpiece. Brother Gates is about the greatest man in Mississippi.

Rev. J. B. Quinn of Prentiss, also a member of the board, was with us. We are always glad to see Brother Quinn's shining face.

The Teachers' Training Course will open in full blast on Tuesday, April 9th, and continue for seven weeks, closing with a State examination to be held in the town of Newton, Miss. We shall be glad to have inquiries from numbers of teachers concerning this work.

"Correspondent."

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment, which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify. The change of climate being necessary for the simple discovery banishes uric acid from the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 232, South Bend, Ind.

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P. P. P.
Prompt Powerful Permanent
Its beneficial effects are usually felt very quickly
Stubborn cases yield to P. P. P. when other medicines are useless
Good results are lasting—it cures you to stay cured
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Makes rich, red, pure blood—cleanses the entire system—clears the brain—strengthens digestion and nerves.
A positive specific for **Blood Poison** and skin diseases.
Drives out **Rheumatism** and **Stops the Pain**; ends **Malaria**; is a wonderful tonic and body-builder. Thousands endorse it.
F. V. LIPPMAN, SAVANNAH, GA.

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Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price \$1.00, retail.

Most Certainly—Go To Your Doctor
And why not? Yet some people act as if a medicine could take the place of a doctor! The best medicine in the world cannot do this. Have a family doctor, consult him frequently. If we did not believe doctors endorsed Ayer's Cherry Pectoral for coughs and colds, we would not offer it to you.

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We are growers of a general line of fine Fruit, Shade and Ornamental Trees and Plants. Specially fine lot of June budded Peach and yearling Apple Trees for Southern planters. Guaranteed pure, free from disease, correctly grown and in perfect condition. We also grow large quantities of Klondyke, Lady Thompson Strawberry Plants at \$3.00 per 1,000. Frost-proof Cabbage Plants. Standard varieties. Long Island seed, 500 for 75c, 1,000 to 4,000 at \$1.25 per thousand; 5,000 to 9,000 at \$1.00 per thousand; 10,000 to 20,000 at 90c per thousand, CASH WITH ORDER. Special prices on larger quantities of plants. JAS. CURETON, Proprietor, The Cureton Nurseries, Box 816, Austell, Ga.

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There is a reason why we sell the best in Seeds. Write us about it. In Cotton Seed we offer Cleveland's Big Boll, Cook's Improved, Early Triumph, Broadwell's Double Jointed, Hastings' New Bank Account, Langford or Cluster, New Uncle Sam. Seed Corn, Batt's Four-Ear, Broffie, Marlboro Prolific, Tatum's Improved; all pure, true to name and the best money can buy. Write to FAIRVIEW SEED FARM, Palmetto, Ga., for special prices and descriptive booklet.

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Great recent improvements.

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Next session opens September 20th, 1911.

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Clinton, Hinds County, Mississippi.

Teachers' Special Course, Blue Mountain College.

APRIL 8th TO MAY 31st, 1912.

Write, telephone or telegraph for full information.

If interested in next session, write now for catalogue. Our books open on the first Monday in May for room engagements for September.

LOWREY & BERRY,
Proprietors

BLUE MOUNTAIN, MISSISSIPPI

Te Salutamus Juniores.

(To the portrait of John A. Broadus.)

By J. L. Johnson, D. D.

How often now I gaze upon that face

That greets me calmly from the man'el wall

And counterfeits so well in each fair trace

The living presence so beloved by all!

I'm glad to have it there; I bless the art

That gave to me the power to put ti there,

The image of an image in my heart,

A trifle rounder and more debonaire!

And now we twain our quiet converse hold

Where strangers intermeddle not with word;

And thoughts to thoughts like flowers to light unfold

While voice and speech not needed are not heard.

As polished mirrors, pendant face to face,

Within their liquid depths the liquid hold

Of something in the intervening space;

Some chiseled vase with bowl of burnished gold.

Encrowned with flowers that not yet fully blown,

Still hold the drops caught from the morning shower

Before they were from stem or border shorn

To deck the room against some festal hour;

Even so as now I gaze upon that face

That calmly speaks to me from yonder wall,

A vision, more to me than chiseled vase,

Unbidden twixt us glows: my life withal.

The trooping thoughts of years ago, that run

From golden days of youth and lyric lay,

So full of faith and hope, through summer's sun

And toil, far down into the autumn gray.

And with it, life's unfinished work—a vase

Of rough hewn stone and wood inlaid with clay,

With threads of gold entwined about the base

And circling upward till they reach today.

SALESMEN WANTED

Trained Salesmen earn from \$1,200 to \$5,000 a year and expenses. There are hundreds of such positions now open. No former experience needed to get one of them. We will teach you to be a salesman in eight weeks by mail and assist you to secure a position where you can earn good wages while you are learning Practical Salesmanship. Write today for full particulars, list of good openings, and testimonials from over a thousand men we have recently placed in good positions. Address: National Office, Dept. 229 Nat'l Salesmen's Training Association, Chicago, New York, Kansas City, Seattle, New Orleans, Toronto.

LADY WANTED

To introduce Dress Goods, Hdkfs. and Festivals. Make \$10.00 to \$20.00 weekly. Best line—lowest prices—sold through agents only. No money required. New spring patterns now ready. Samples and case free. STANDARD DRESS GOODS CO., Desk 32-C, Binghamton, N. Y.

FOR SALE.

Choice Eggs from pure Rhode Island Red Chickens. I have tried more than twenty varieties of thoroughbred chickens and find these the best for all purpose. Send a money order for one dollar and get a setting of 13 from choice stock. L. E. HALL, Hattiesburg, Miss.

The work of wood and clay and rough hewn stone
Is mine; but whose those curving lines that trace
Their golden way about it all, I own
No need to tell; I gaze up at that face

And think of men who passed the crowded gates
Of youth with me and went to reap their fame
In divers fields and more of later dates,
Who have no need that I should speak the name.

For that they see in these engirdling lines
The token of a touch themselves have known,
The token of a love that intertwines
Its cunning work with theirs, as with my own.

Friend of the younger, let the younger greet thee!
Take the guerdon of their love; fill thy days;
Their blessings o'er thy head shall blend and bend
Like arch o' heaven, until what time they meet thee
And all together greet thee where the ways
From harvest fields to garner have their end.

I WILL MAKE YOU PROSPEROUS
If you are honest and ambitious write me today. No matter where you live or what your occupation, I will teach you the Real Estate business by mail, appoint you Special Representative of my Company in your town, start you in a profitable business of your own, and help you make big money at once.
Unusual opportunity for men without capital to become independent for life. Valuable Book and full particulars FREE. Write today.
NATIONAL CO-OPERATIVE REALTY CO.
594 Warden Building
Washington, D. C.

W. A. Hewitt.

W. A. Hewitt left today, Wednesday, February 28th, for his new field in Dallas, Texas. For seven years he has been pastor of the First church, Columbus, where he has done the best work of his life. To give up the work here was one of the great trials of his life, and the severing of his connection with his people was done under many protests.

Under the leadership of Hewitt a handsome and in every way commodious house of worship has been built, one of the very best in the State. The growth of the church has been steadily increasing in strength and the work under him.

On last Friday night the church gave him and his wife a reception when fitting remarks were spoken by President Whitfield and others. Brother Hewitt's work and judgment was complimented very highly and Sister Hewitt's efforts were no less untiring. At the close a handsome set of silver was presented them as a small token of the church's appreciation.

Rev. J. B. Lawrence, of New Orleans, has been called to succeed him and all are very anxious that he will accept.

Personally, I regret that Hewitt had to go at this time; we were in school together, and to have been associated with him as co-pastor would have been a great pleasure. However, I will have an old schoolmate as co-pastor, if Brother Lawrence accepts.

Matters with the Second church are starting off well for which we are thankful.

L. F. Gregory.

Columbus, Miss.

A Strange Story.

Argyle, Mich.—Mrs. Wm. H. Carson, in a letter from Argyle, says: "I was almost wild with pain in my head and other severe pains, due to womanly troubles. Cardui gave me great relief at once. Further use of Cardui raised me from my bed of agony. Cardui saved my life, and I can't be thankful enough for what it did for me." Whether seriously sick or simply ailing, take Cardui, the woman's tonic. As a general tonic for women, to improve the appetite and build up the constitution, Cardui is in a class by itself. Those who have used it say it does the work; it relieves, it cures. Try it. Your druggist has it.

Sister J. A. Johnston.

On Feb'y 22nd, 1912, at six o'clock p. m., the angel of death visited the home of our beloved brother and co-laborer in the ministry, Rev. J. A. Johnston, of

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Sunday School Lesson

By Miss M. Lackey

Lesson 10.

March 10.

Mark 1:29-45; Matt. 4:23-25.
The King, a Great Physician.

Golden Text: "Himself took our infirmities, and bear our sicknesses."—Matt. 8:17.

Our lesson today is a continuation of last Sunday's—the same Sabbath Day and its work. We learned in last Sunday's lesson of Jesus preaching in the synagogue and stopping in the midst of his sermon to heal a poor man afflicted with an evil spirit. When the service was over he went home with Peter and Andrew; the other two disciples went along also. Our lesson tells of how he healed Peter's wife's mother, also how that after sundown, when the Jewish Sabbath was ended, the people thronged to the house with their afflicted ones. It was a busy day, full to the brim, but another busy day was coming tomorrow, and Jesus understood well how to get ready for it. Early the next morning before day he slipped out to a quiet place to pray. As soon as it was day great crowds began to gather at Peter's door, some to be healed, and some to hear. The four disciples went out and found Jesus and told him of the crowds that were waiting for him. But his heart went out to the thousands who had never even seen him, and so he gave to them, who passed it on to us, a great missionary text: "Let us go to the next town."

All the wonderful healings that the Savior did could of course, not be recorded; but Mark gives one special instance—that of healing the leper, so that the world might know that no case was incurable by the Great Physician. It is a beautiful lesson, well worth all the time you can put on it and is crammed full of lessons that we each should take to heart and show forth in our own lives.

With what favorite word of Mark's does this lesson begin? ("Straightway.")

Where did Jesus and his disciples go when they left the synagogue?

How many disciples had Jesus chosen at this time?

On what trip had he led them? Tell of the healing of Peter's wife's mother.

How do we know that she was completely cured?

When did the Jewish Sabbath

What occurred at the end of this Sabbath?

Why did they not come before the Sabbath ended?

Whom did Jesus heal?

Why did He not allow the demon to speak? ("Probably for two reasons: They knew Him, and it was not yet the proper time to declare His Messiahship; second, He would accept no testimony or help from evil spirits—no devil should ever boast that he helped Jesus.")—Stifler.

What did Jesus do early the next morning?

Why did He not return to Peter's house till all Capernaum was healed?

Tell of the cleansing of the leper.

What is leprosy? ("Leprosy is a loathsome disease of the skin, prevalent for ages in Egypt and other neighboring regions.")

What did Jesus touching the leper indicate?

What would a cleansed leper have to do? (Lev. 13.)

Why did He charge the leper to tell no man he was healed?

Why did not the man obey?

What is a miracle?

Why did Jesus work most of his miracles in Galilee?

Why were his miracles open and seen by many?

SEEK FURTHER ANSWERS.

Why is Jesus the Great Physician?

What do you learn from this lesson of Jesus in the home?

Does Jesus abide in your home? How do you know?

What great need is there of Jesus abiding in the city today?

What do you learn from Jesus going to a desert place to pray?

What part of the day do you give to prayer?

Why is the early morning hour the best to devote to prayer?

What lesson do you get from Jesus taking Peter's wife's mother by the hand?

Is it worth our while in this day to touch hands with the soul sick?

Does the religion of Christ do anything for lepers in this day?

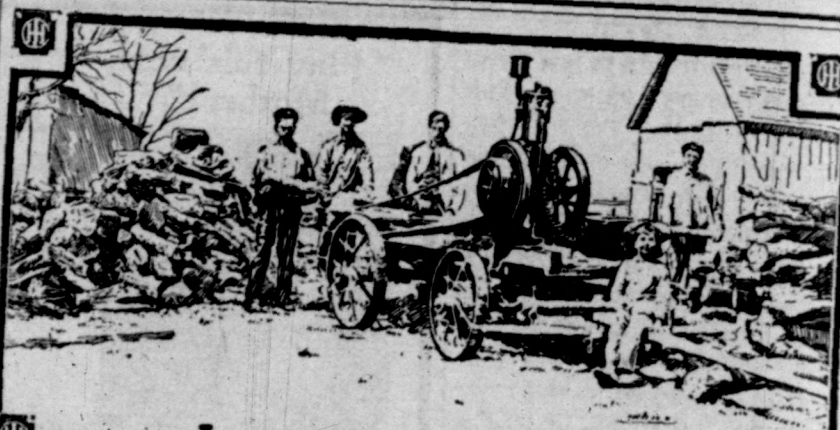
Give some examples.

Does any other religion help the afflicted?

How does China treat her sick?

Does it pay to tell Jesus of our domestic troubles as Peter did?

Of what use to the church are hospitals?



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Foreign Mission Notes.

THE CHINESE REVOLUTION.

The stupendous revolution that is now taking place in China is attracting the attention of the whole world. China is one of the greatest mission fields on earth, and missionary work in the Empire has already been remarkably successful. In fact, it is largely the work of the missionaries which has brought about this vast change. The result of the revolution will be greater opportunities and greater success in the work of the missionaries. Dr. Sun Yat Sen, the provisional president of the new republic is an earnest Christian, educated in mission schools, and has for years though an exile with a large ransom on his head, been the moving spirit in bringing about the revolution. There are indications that he is throwing the weight of his influence on the side of Christianity. Mr. Wu Ting Fang, the former consul to the United States, is another great leader who is favorable to the gospel. Yuan Shi Kai was the friend of the missionaries during the Boxer uprising. There are many leaders in China who are either Christians or have come very much under Christian influences, and a new day has dawned for missionary work among the four hundred millions of Chinese. The increasing liberty and religious freedom will give a new impetus to the work of spreading the gospel. The only thing that will stand in the way of making China a mighty Christian Empire is the question as to whether Christian people can be aroused to take advantage of these great opportunities.

GLORIOUS PROGRESS IN BRAZIL.
Rev. S. L. Cinsburg writes from Bahia, Brazil: "Yesterday the church here celebrated its fifth anniversary. They began five years ago with forty-two members and number now two hundred and seventy. Last year they contributed about \$600. We had a glorious day. After the midday service twenty-six were accepted for baptism, and after the night service, eighty-four professed conversion. The Spirit of God is working mightily. Glory to His name!"

When I left Bahia we had five hundred and six baptisms on account of the one thousand. Since then I have received news of others—eighty or more. I have no doubt that ere the year is up that we shall have the one thousand!

Praise the Lord! On this trip I hope to organize four or five churches."

A TERRIBLE EXPERIENCE.

Miss Laura Cox writes from Guaymas, Mexico: "We have just had an awful experience. One morning the clouds began to gather and the rain drops came very soon. About noon we saw signs of an approaching storm. It came and it was terrible! About ten o'clock that night it reached its height. I sat by my window and listened at the buildings go crashing down the mountainsides till it seemed to me that I would go frantic. While the storm was raging I thought, Oh! if my own native Southland could hear the crashing timbers and know that souls were passing into eternity without God, they would not only rise in one body and pay the debt of the Board, but they would put more money in the treasury and say, 'Send others to tell the story of Jesus to the lost world, that many may hear the message.'"

He Did His Best.

When a man has done his best, he has not failed—he has succeeded manfully, and should receive the just compensation due him.

In relinquishing the reins of editor and manager of The Baptist Record, my father does so with a feeling of having done his best—and no one could doubt this, were he to talk to men who have loaned him money, on his personal endorsement and mortgages given on his home, in order that Mississippi Baptists might have a paper, telling of the doings of their church, weekly, from the remote corners of the State.

There were times when it seemed that his efforts were doomed to fail—but that beautiful faith, that never waning courage, and that indefatigable desire to accomplish what he had started out to do, always was rewarded, and in the end, after a hard pull over a rough road, when another year started in, he was just as hopeful as if the company had declared a dividend, and his energetic efforts were relentless in their tenacious determination to do a little better this year, with perhaps a larger load to bear than he had carried in the former year.

His health has not been good, but his faith has flourished, and as he leaves the scene of his labor, he must feel a tinge of sadness, which is only human; but I dare say, in fact, I know, there is not one pang of remorse over the du-

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ties that he has performed, for he has conscientiously done his best. With his heritage, which he leaves behind to you brethren who take up his work, you will not find the slightest taint, and in his harness as you work in double, I hope that you will have easier pulling, and that the work will delight you both.

His personal sacrifice he does not regret—that's the spirit of the man, my father, whom I know better than perhaps a reader of this article with one exception, and that is she who has kept his nerves steady with her love, her encouragement and her self-sacrificing will to aid him in every undertaking.

I congratulate Mississippi Baptists upon the new heads, and I believe that the selection is a wise one. I hope for The Record unlimited success, and anticipate this in the fullest measure.

Sincerely,
T. Jeff Bailey, Jr.
Jasper, Ala.

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An illustrated book which goes thoroughly into the whole question of the cause, cure and prevention of catarrh will, upon request, be sent you by Dr. J. W. Blosser, 204 Walton St., Atlanta, Ga.

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The Sermon on the Mount.

Matt. 6:10-26.

J. F. Hailey.

Having given a picture of the perfect character he proposes to make of sinful human nature, Jesus gives notice of the reception such people may expect of the world. Those who are persecuted for righteousness' sake are heirs to the kingdom of heaven. It seems a curious providence that men should be abused for doing right, but such is the order of God's dealing. As a compensation for enduring such injustice, the righteous are to have treasure in heaven. He bids them be glad but we need to be very sure the opposition we encounter is for righteousness. It is easy to assume the role of the martyr, but God will make no mistake. We are not to be surprised, because the prophets were treated in like manner.

Notwithstanding the opposition of others, the righteous are the salt of the earth, the light of the world. A tremendous task! It ought to be taken as a privilege. Disciples are to exercise care, lest the salt lose its saltiness, and that the light be not hid. We are not to make our light shine. The admonition is to let it shine as a lamp shines when put in its proper place—on the stand. Christian example isn't worth much in a ballroom, at a card table, or in a euchre club. Salt put in proper contact with that which it is to preserve, will do its work. The business of Christianity is to save the world from going to the bad. Christian living is to be such that men will be constrained to glorify God. Incarnated holiness is Christianity's demand.

Christ's work and teaching were not destructive of the law. The life he demands is the one great aim of the law. The motive is the one focal point to which the law is brought in the tenth commandment—thou shalt not desire. An unregenerate man cannot have a desire involving a moral principle without sinning. Paul says the discovery of that fact demolished all his selfrighteousness. Keeping of rules from a wrong motive ends in death. The law which laid down rules concludes by bringing the whole matter to one burning point—thou shalt not desire that which is not rightfully yours. No man can avoid such desire. Christ came to make men see that and to meet the demand of the law which men could never keep. To accept him ends all necessity for keeping it for our salvation, hence

he is the end of the law.

Still we have the startling assertion that he who breaks the least of the commandments and teaches others to do likewise, shall be called least in the kingdom of heaven. He evidently is talking of disciples, for those of whom he speaks are in the kingdom. If men would ever get the idea that men are saved from trusting Christ and rewarded for serving him, there would be no trouble on such scores. Men are neither saved nor lost because of their actions, unless belief and unbelief are granted to be actions. Salvation turns wholly upon belief—damnation upon unbelief. Reward is for work.

The righteousness of the Scribes and Pharisees was purely a righteousness of works, and in the estimation of those who listened to Jesus, perfect. Imagine their amazement when he said: "Except your righteousness shall exceed that of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." Men in this world are not perfect, but Christians are in the kingdom of heaven. Our righteousness, which exceeds the righteousness of our most correct living, is the righteousness which we have in Christ. He is our righteousness. This is a warning from Jesus that we cannot hope to be saved upon the merit of our living good enough lives. Only one man ever lived a good enough life. On the merit of that life and the voluntary death he died for us, he intercedes for us in heaven.

Jesus gives examples of his meaning. The Scribes and Pharisees were keeping the letter of the law. That letter says: "Thou shalt not kill." Jesus says you shall not even have a desire to kill—to be angry with a brother is forbidden. Correct relations with one's brother is more acceptable to God than outward acts of worship from a man who is wrong with his brother.

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Johnstown, Pa. — (Special)—Investigation has fully established that Hon. H. T. Stetler, of this city, has reduced his weight fifty-seven pounds in an incredibly short time by wearing a simple invisible device, weighing less than an ounce. This, when worn as directed, acts as an infallible flesh reducer, dispensing entirely with dieting, medicines and exercises. Many prominent men and women have adopted this easy means of reducing superfluous flesh, and it is stated the inventor, Prof. G. X. Burns, of No. 17 West Thirty-Eight Street, New York, is sending these outfits on free trial to all who write him.

Worth Weight in Gold.

Abingdon, Va.—Mrs. Jennie Call, of this place, says: "I had been troubled with frequent complaints for over ten years; could not walk or stand on my feet, and had been almost confined to the house for a long time. I began to take Cardui, the women's tonic, and now I can go anywhere I want to go. Cardui is worth its weight in gold." This is a high estimate on a plain medicine, yet there are thousands of women who would gladly pay this price for a remedy to relieve their suffering. Cardui has helped others. Why not you? Get it. Your druggist sells it in bottles.

By-Products of the Missionary Work.

"Now, the truth is, that in the very nature of the case, by the larger part of their accomplishment can never be claimed by the missionaries as their own. They dig the well and toil at the windlass but the waters raised do not flow in an open conduit to the fields they quicken. Most of them disappear in the ground, and when they reap to make distant wastes bloom they cannot be identified. Of the young men leaving mission colleges unconverted and imbued with Christian idealism. What of the bracing effect of government schools of comparison with the well-managed efficient mission schools? Of the government schools for girls, which would never have been provided if the missionaries had not created a demand for female education and shown how to teach girls? What of the new philanthropies which have sprung up in emulation of the missionaries' care for the blind, the insane, the leper? What of the untold influence of the Western books of inspiration and learning which, but for the missionaries, would not yet be accessible to the Chinese mind. Among Chinese who neither know nor care for the 'Jesus religion' the changes of attitude toward opium-smoking, foot-binding, concubinage, slavery, 'squeeze,' torture and the subjection of women betray currents of opinion so motion largely by the labor missionaries." — The Chinese.

Assist Nature. There are times when you should assist nature in now undertaking to cleanse the system—if you will take Hood's Sarsaparilla, the undertaking will be successful. This great medicine purifies and builds up as no other else does.